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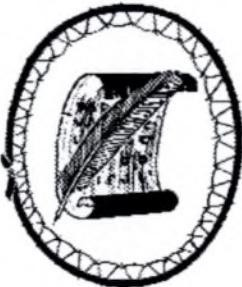
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CHANGES FROM WITHIN

From a New Year's resolution, I was willing to change, to be different for my own sake. To be more social I said "I would be more true to myself. I'd give something back to my community." For two full months, I followed a path of motivation and discovery. These new social friendships I gained had all its positive effects. I seem to come at the right time for people who needed me. I also try not to miss going to church.

To the new friends I gained, it seemed I was like a blessing, to share a supportive role in their life and to give them positive input. I talked to all walks of life. Everyone that was listening got to bring home a tiny message. As for the people, between the ages of a toddler to the age of an elder, I left my thoughts with them, hoping they can grow on that. I learned how fulfilling it can be to be appreciated and to give that back, but being a friend is much more important nowadays.

We all have such a tendency to protect our family from our ever-changing society. As parents, we do the best we can for our children. But what else is there? I found out for myself the true reasons that prevent a friend from being more productive to his or her community, or even to his or her own family.

One of our biggest challenges so far, is to find a true friend to listen to us. To accept us as we are and still appreciate us despite our failures and shortcomings. I also realize it does not take a degree to be able to help a troubled mind. Developing the art of listening to someone might be time consuming, and different at first, but the lasting effects are far greater than the pain that was on his or her shoulder.

These days, a sharing of information is critical if you can see that it might help that new friend. We all appreciate goodwill from one another. We find opportunities to start conversations on a daily basis. Do we take time to be good

March 21, 2003



listener too? This is a key solution that a lot of us hold back on... What is really bothering us? What is holding us back from progress? Who wants to listen to me? Who can we really trust with this burden of mine?

To be honest, this is what I found out so far; only you can help your community get back its love for one another. Somewhere in you, you have a gift to share with a friend you thought you knew. The basic idea to gaining friends is to keep at it. To respect a friend is to be a good listener and still manage not to gossip. Take a vow and pray to keep it.

We all know how gossip can hurt. We know how it feels. If you know how it feels to be stabbed in the back by someone you thought was your friend, I can only recommend not to take that same blade to stab the next one.

Like today, from time to time, we all suffer from gossip. Many times, it is because of putting ourselves in harm's way in order to help or listen to a friend (I know that one all too well...). My only suggestion is this; when someone comes racing to tell you about what someone said or done; think first... What benefit is it to pass it on? Think this also... If I was a victim of gossip, wouldn't I appreciate at least, the benefit of the doubt?

We all know how long it takes to build a friendship, and also know that it can take only 24 hours to kill it. These are the little things that can keep you from all sorts of progress and keep your community divided. We will not progress together by hurting one another. We will not find peace until someone says 'I am sorry'. Everyone has a good heart! If you don't believe me? I say, you have to keep on playing that supportive role. Things can only turn around if you keep at it. If one day a leader opens his heart to your community, embrace him! If he pours out his soul to you, LOVE HIM! He's the one...

By Glenn Polson

the Nation

CONTENTS

NEWS

5 Protected Areas Weekend Violence

7 Native Women's Shelter

FEATURE

10 DsPof~ The Young Man

15 Youth arrive in Waskaganish

17 Canada Council grants

UNDER THE NORTHERN SKY

23 gathering Nookum's snow

ON THE COVER

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WHICH WHALE RIVER

I read the news releases from the GCEE/CRA/etc. about the dismay of hearing that a young man with political aspirations of becoming the next premier of Quebec stating that he would give the Grand Baleine project a try, to boost the sagging economy and justify the increased demands for "clean" hydro electricity. Shades of Robert Bourassa! Just when I thought it was safe to go swimming again in one of the rivers we so revere, I find out that just perhaps I may have to portage another dam just to get into the deep end.

What next? How about damming the St. Lawrence seaway? Isn't it one of the largest rivers in North America? Wouldn't it be cheaper to dam that river in the south and still create jobs for those who are in need of another boom economy? Go figure. Someone out there is still practicing Reaganomics 101.

On another note, the damming of the Whale River is something of a mystery, as there are a few Whale Rivers indicated on the map of Quebec, some are little and one is great, so which one is it? The term Grand Baleine means Great Whale, yet in the text according to the last great peace accord (I can't figure that one out, I thought we were already a peaceful culture) we signed with the braves of the south (I can't figure that one out either) stated that the Grand Baleine will not be a Cree issue, and that we would not have to deal with it ever again.

But I think someone pulled a fast one, because it is now an Inuit issue, signed in their agreement with the braves of the south to conduct a feasibility study on whether large Hydro electrical complexes would be attractive enough to convince a population smaller than ours to go ahead and build one.

I also happened on the APTN television show that aired last night, and it showed Inuit of the North (Nunavik) touring the LG-2 complexe. The tour literally enthralled them, as did statements that

Kabloonak has great construction powers and the will to do things that are just beyond the ordinary man's vision of development. The sheer size of the project just blew them away.

Of course, Chisasibites are hardened and used to large complexes popping up in their back yard and looking at another dam should garner a yawn or two, but I remember back in the day when I too was nearly overwhelmed with the sheer audacity of a person's vision, a vision that would change our lives forever.

Now, history is being called back to repeat itself, by another man, whose vision may be just to become premier of la belle province, with the aid of another massive project to back up his promises of a better tomorrow.

I think that sometimes when we near an election of any sort, that the men or women who promote themselves as leaders of tomorrow, tend to get carried away with dreams that sound good now, but after a large dosage of backing voters, those promises will have to be kept at one point or other.

I know that when this young man was the leader representing the youth of yesterday, he was touted as being a great potential for leadership. When one starts in politics as young he has, one gets to learn the ropes pretty quickly. He also has plenty of time to recover from any fatal political errors, that may kill an older candidate's chance of ever becoming premier in their lifetime, but the youth have a way of healing fast and forgetting the past just as easy.

We should watch this next provincial election very closely, very closely indeed, as the rumblings from the south are being heard in the north, although in a rather muffled mode. By the way, I have no intention of running for office in any political party, at least not yet, so you can quash those rumours.

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Nation

WASKAGANISH AREAS PROTECTED



Quebec says it will protect several areas of Cree territory near Waskaganish. The provincial government announced March 4 it would limit development and industrial activity on the Mistikawatin Peninsula, in Boatswain Bay, the Missisicabi Plain, the lower section of the Harricana River, and Muskuuchii. All of these areas are within the territory of Waskaganish.

One area in particular, Muskuuchii, had been identified under the "Paix des Braves" agreement signed between Quebec, and the Cree Nation on February 7, 2002. This area is considered environmentally, and culturally sensitive to the Cree, and this fact was recognized by Quebec.

Waskaganish Chief Robert Weistche says he is happy with the announcement: "Protecting Muskuuchii from logging has been a long-term project of Waskaganish since the forestry companies first moved into that area."

According to Geoff Quaile, environmental analyst for the Cree Grand Council, the goal is to try to get those areas protected which don't already have claims on them by forestry, mining, or any other companies. That will be the easy part. Getting other areas that already have a claim to them by non-native companies will not be so easy. Muskuuchii is the exception says Quaile, because it had already been written into the agreement. Therefore, Cree claims took precedence over other claims made by the forestry company that was using Muskuuchii for their benefit, in this case, Nordbord.

"We didn't have direct input from them (Nordbord), they weren't part of the process, but they did write several letters saying they wanted to be part of the process. We

wrote letters saying that once we have a proposal put together we'd be willing to share it with them to see what they had to say."

Muskuuchii, which means Bear Mountain, is basically a large hill in what otherwise is a low-lying area of James Bay wilderness. It rises up about 200-300 feet above the surrounding area, and is densely forested. Along with bear and moose, there are also all kinds of small game, as well as woodland caribou, which are quite rare.

In Cree history, Muskuuchii was a place where the people would venture to when food in more immediate areas became scarce. Because of that, the area has a special significance to the community of Waskaganish.

The area has been deemed a biodiversity reserve which, according to Quaile, "means it's pretty well the second highest level of protection. Existing hunting, fishing, and trapping for sport hunting and for the Crees continues, but there's no further industrial development."

All areas which are to be protected are biodiversity reserves except for the Harricana River, which is an aquatic reserve.

This announcement raises the question of Cree conservation officers. Who better to oversee the land and these special reserves than the people who know them best? "There was a program several years ago where Crees were trained, but then relations with Quebec soured. Now under the new agreement there is a training program going on right now where Crees are involved to become conservation officers," said Quaile.

As far as these areas being protected, Quaile cautioned

that for now, that's as far as it goes, "Let's not confuse parks with protected areas. Right now they're protected areas, set aside." In other words there is still a little way to go for these areas to become fully protected parklands.

"There will be seven years to produce and implement a conservation plan. And within that time frame recommendations can be made to stop sport hunting if they feel the numbers aren't there in terms of the game. They were doing studies this winter on moose and woodland caribou, aerial studies of the region, so that will go into part of the development of the conservation study," quipped Quaile.

Protection is a big word, let's hope that with Quebec's past record when dealing with natives in general, and Crees in particular they will remember the definition of the word in the years to come.

Weekend violence rocks Nunavik

Alcohol and drugs fueled an unusual level of interpersonal violence in Nunavik over the past weekend.

In Kuujuaq, where 300 people had gathered for a regional hockey tournament, the Kativik Regional Police Force scrambled to deal with a larger-than-usual number of drunken individuals and many violent assaults.

Due to an accident involving Kuujuaq's sole taxi, many patrons of the local bar were walking or driving around the community in an inebriated condition. Seven ended up spending Saturday night in police station cells, and three individuals remained in custody after the weekend and were to be sent South for detention as a result of violent infractions committed over the weekend.

In Puvirnituk police responded to a call involving three men who had apparently been arguing. Following an assault by two of the men against a third man, who suffered minor injuries, one man turned against the other and was aided by a fourth man in this assault. One man was gravely injured after being hit in the head with a seven-kilogram barbell. Two men were later arrested and taken into custody.

Samwillie Ivillaq, 25, was charged with aggravated assault with a weapon. Tukai Amittuq, 21, was charged as an accomplice in an aggravated assault. Matteusi Tullugaq, 25, is recovering in a Montreal hospital from serious wounds to his head.

By Steve Bonspiel



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Eenou Spirituality

I have been involved in political matters throughout my working life. In particular, I have been personally involved in negotiations for the recognition and protection of Eenou/Eeyou rights. But life is meaningless without spirituality. Meeyou-Pimaat-Seewun (holistic well-being) cannot be present without spirituality. Therefore, what good are our political rights if we are not enlightened as individuals, families, community, nation, and as a people. I do not claim any expertise on spiritual matters. But I wish to share this thought with Eeyou/Eenou; particularly with the youth of Eeyou Istchee.

So often we take the arrival of ducks and other signs of spring for granted. We have become blind and deaf to the presence and voice of Chisa-Mahn-Dou. The arrival of ducks means far more than spring has come. The presence of ducks and our seeing them means that we have survived the winter through the grace of Chisa-Mahn-Dou. The Great Spirit speaks to us and He is telling us that better things and better events are coming through His Grace, Love and Providence. Chisa-Mahn-Dou is telling us that the geese will soon be here. A time for family and friends gathering, a time for our traditions, a time for hunting, a time for feasting, a time for joy and a time for giving and sharing with love and in love. These are truly the gifts of the Spirit.

This spring and goose break ponder on these things so that you may see and experience Chisa-Mahn-Dou through Creation and through our relationship with Creation and the Great Spirit. All Creation exists to bear witness of their Creator. In this way, we can see and know Chisa-Mahn -Dou – the Great Spirit.

This is one path to knowing and experiencing the Great Spirit.

Philip Awashish

March 2, 2003



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NATIVE WOMEN'S SHELTER

BY tsa

Their mission statement is to "provide a safe and supportive environment that strengthens cultural identity, self-esteem and independence for aboriginal women and their children." The Native Women's Shelter of Montreal was founded in 1987 after a needs assessment determined that troubled native women living in Montreal needed a place to go. They were experiencing higher rates of trouble with the law, and experiencing difficulties in the shelters that existed due to cultural and language differences. Some shelters in Montreal accept only women, no children, while others have a limited stay of anywhere between three days to a maximum of two weeks. Many shelters lack the funds to provide programming and sometimes do not accept women who have issues like alcoholism.

Initially the Native Women's Shelter only provided beds for women to get them off the streets, no programs. Today they provide 16 beds for women seeking a safe place from abusive situations, who need to get off the streets, who can't get the help they need in their home communities. The women can stay anywhere between six to 10 weeks with their children. After that, they will not be thrown out into the streets without housing and support. It also provides culturally relevant programming.

Women's shelters across the province recently engaged in a work slowdown in hopes of getting more money from the Quebec government. The minister responsible agreed to rethink the matter as a result but came back and said there was no more money. The Native Women's Shelter did not participate in the work slowdown although they do receive their operational funding from the Quebec government. They receive their program funding from the Aboriginal Healing Foundation.

Set up to address the needs of residential school fallout, the AHF is funding the "Moving towards to 7th fire generation" project. The programming under this project is targeted to provide help and healing from sexual abuse, all forms of violence, addictions, as well as provide parenting skills and art therapy.

The healing process is long and hard for the women who pass through the shelter's doors. Says Thelma Nelson, Interim Executive Director for the shelter, "because of the residential schools, not only did people lose their native identity, but they didn't even learn how to be children. It's so hard to heal if you have 30-40 years of pain to heal from." The programming offers two workshops a day and includes art therapy, anger management, and workshops on

parenting, family violence, sexual abuse and life skills. The women sign a contract upon admittance stating they will attend three workshops a week. When a series of workshops are held, the women receive a certificate if they attend all of them.

The facilitators who run the workshops are native and non-native, women and men. They are highly educated, trained and qualified people in their disciplines or they are traditional healers. Dolores La Pratt, the Program Director at the shelter, looks for a good fit with the women and facilitator and says, "Gentle, nurturing works best."



She also says "it does make a difference when the facilitator is native. Many of us have been effected by the same issues: alcoholism, physical abuse, sexual abuse, the residential school system." However the women do very well with the non-native ones as well. The fact that there are male facilitators is another somewhat calculated move. The women get the opportunity to see that there are safe men, they see a different kind of life from the one that they have always lived.

The workshops are geared towards helping the women heal but sometimes it's about fun. There are skating outings, trips to the Biodome and movie nights. Which helps the women to step outside their pain for a time.

Healing takes its toll on the body and mind, so sometimes it's nice to step away from that and just nurture oneself. Says Nelson, "I've seen women who come in and they can't even speak because they are so scared, they're stiff and rigid even. Then they release, start to heal and they become different women".

Gauging success is different for each

woman and each situation. Success can be that someone stops drinking, that one gets their children back from youth protection, when one goes back to school, when one starts taking care of themselves and or seeks medical attention or gives back to the shelter or another in some way. Success is also either leaving the partner who abuses or learning the tools to live with an abusive partner, such as recognizing potential blowups and getting out of the situation before it happens.

The Outreach Program helps clients who are not staying at the shelter but are still in need of help. It helps them to pay their rent, provides referrals to food banks, lawyers, and educational opportunities. The Outreach Worker also accompanies women to medical appointments. There are workshops held weekly on topics that range from nutrition to anger management, yoga and cooking. There are 78 clients to date.

Many women say they don't know what they would do or where they would go if the shelter wasn't there. It's not only the culturally specific programming that is a plus, it's also just being in a place where there are other native people. The women encourage each other and help each other through the little things. Which in the end is a big thing.

Nelson feels that something is working because there are more women working on themselves, actively trying to heal and make changes in themselves. Much work still remains to be done though.

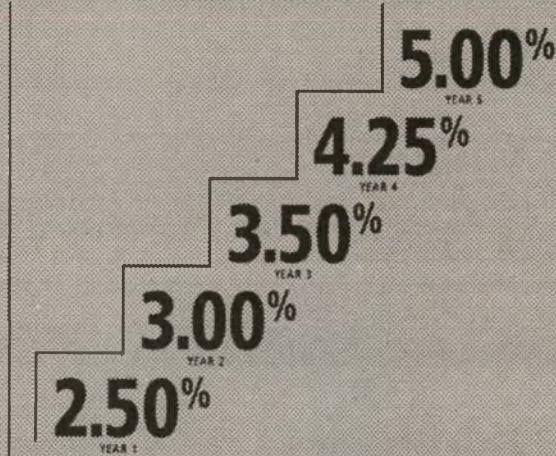
"We'll always need a second stage housing, where the women can go for more long term periods," says Nelson. "It's something we need to look at." She also mentions something that is often overlooked when thinking about women's shelters, the men. "Eventually someone has to help the men. There are little or no services for men. And there are men who do want help."

She adds wistfully that it would be nice to have a retreat. "A healing place with sweat lodges, healing circles, talking circles, sharing circles, sunrise ceremonies and other ceremonies, get people praying again."

She also wishes that there were more native people involved in the city, "sometimes to heal ourselves we have to go out and help other people," and she mentions the ripple effect that helping has in a community. "We need more people involved," she flatly states.

For now the shelter does what it can, trying to provide the safety and stability to allow the women to grow and heal. "If we get the women strong enough, then there will be changes in the community.

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Val d'Or no place for racism

In order to highlight the International Day for the elimination of Racial Discrimination, the Val d'Or Native Friendship Centre is inviting the population to participate in the Gabriel Commanda Walk as a sign of friendship among nations, under the theme "In Val d'Or, there is no place for racism."

For the third consecutive year, the Friendship Centre is organizing its blitz for the singing of the "Declaration of Friendship among Nations" by visiting the town's businesses. This will take place from March 17th to March 20th. In 2001, about 160 business people signed the declarations, 230 signed in 2002 and the objective for 2003 is 250 signatures.

Edith Cloutier, executive director of the Native Friendship centre explains, "We go to all the different businesses in town, and we have the business community get

involved by co-signing a peace declaration that says that we collectively contribute in denouncing any form of racism."

The signature and display of the poster in the business' window represents a commitment in the effort to end racism in Val d'Or. "Everywhere for one week in Val d'Or, that poster is visible. The public in general, no matter where they go, keep seeing that poster." said Cloutier.

On March 21st, the whole community is invited to participate in a short walk to show their commitment in ending racial discrimination. A special invitation is made to the schools and the youth. Departure will take place at the Friendship Centre, 1272, 7th Street at 1:30 p.m. The walk will go as far as the Town Hall and then return to the Friendship Centre where coffee will be offered.

Cloutier hopes that this years turnout is a little bigger than last years, "It's growing in numbers, the first year there were 100 people who participated, last year, there were roughly 250, this year I think it should be over 300."

The activities surrounding March 21st represent a wonderful occasion to become better acquainted with neighboring communities who still have the opportunity to truly exchange.

On March 21st, and during the "Action Week against Racism in Val d'Or" make a personal commitment to declare that there is no place for racism in our town by displaying the Declaration of Friendship and by participating in the walk.

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The Young Man of Paris



Told by Mary Masty Sr.

There is a legend and this was the way it was told. There was a young man living with his father. His mother had already passed away. Both of them lived in a large camp with many others. The young man was very disturbed. He had dreams at night. It seemed as though a woman was courting him. In his vision, he saw a large scaffold with a lot of meat cached on it. And he saw a woman climbing down a ladder from the cache and walked towards him. He woke up from his dream and would find a woman in bed with him. The woman had been molesting him. The woman left as

soon as the young man woke up. He had no idea who she was.

This was really disturbing him. It was on his mind all the time. He wanted to know why he had that dream. But he didn't want to tell his father. The woman molesting him at night was very disturbing also. Every night as he fell asleep, he had the same dream. The woman climbed down from the meat cache. He woke to find a woman leaving him molesting him.

Long ago, certain occurrences were carefully observed. When it was discovered that a fish brought a magical amulet, this precious object was carefully handled and kept. It is called *nimaashkui* (fish air bladder). This was the amulet the young man's father had. One night, the young man said to his father, bring that thing you keep. His father asked, "What?" "The *nimaashkui* that you keep." His father gave it to him because he did everything for his son.

That night, as soon as the young man fell asleep, he had the same dream. It was really making him frustrated. As soon as he wants to sleep, he dreamt of that woman and he didn't know who the woman was. He dreamt of the woman climbing down the scaffold on a ladder and walking towards him. He woke up from his dream and found the woman in his bed. She got up to leave. He touched the *nimaashkui* on her caribou skin dress since it really makes a noticeable stain. The woman disappeared into the night.

The next evening, the young man told his father to sing with his drum. Long ago when the elders sang, the woman danced around him. He asked his father to sing so the women could dance. All the women were invited. His father sang his songs. The young man watched all the women but didn't see anyone of them to have a stain on their dresses. All the women had their turn to dance. The young man had the idea of marrying the woman if she was single.

There was a very old woman at the camp and was a very powerful shaman. As the women danced, the young man invited Grandmother to dance too. Grandmother came in. She had turned her dress inside out. She thought the stain would not be noticeable. The young man examined her as soon as she walked in. He knew it was her. He saw the greasy stain on the old woman's dress. The young man was so upset. He began to cry. He didn't even tell his father. He simply left the camp as he cried.

When the young man got very far, he decided to make a little shelter for himself. He had been walking for long time during the night. He made his fire. As he prepared his little shelter, he heard the old woman coming towards him. She was singing her song. She must've been pregnant already. Her song went, "My son, we've found your father." The young man was so enraged. She approached him and handed him their child. She said, "Give your son a kiss." He threw both the baby and the old woman into the fire. The young man left. He couldn't sleep at all.

After walking for a long time, he decided to make his lodge again. He was not expecting the old woman to arrive since he thought that he killed her. He made his fire big and hot and proceeded to build his shelter. He heard the old woman coming. She was singing her song. "My son, we've found your father." She approached the young man and handed the baby to him. "Here, give your son a kiss." In his rage, he threw the child into the fire and threw the old woman into the fire also. The young man left again.

He walked far into the forest. Then he decided to make his lodge again. He had not slept for many days now. He built his fire at the spot where he would sleep. Again, he heard the old woman singing her song. She handed the baby to him and told him to give his son a kiss. The young man was so angered. He threw the baby into the fire and threw the old woman into the fire after the child. The young man sat there by the fire and



watched the old woman's body burn. As the fire died down, only her bones were strewn among the ashes. After a long time, he prodded the bones out of the ashes. He crushed them into fine powder and let the dust blow into the wind from his hand. As he did this, he said, "Be like this. You'll be too cruel to the future people who will come to be." The young man left again.

Not long after walking, he came upon a little teepee in the forest. He peeked in. He saw a very beautiful young woman sitting inside. The young man went in. He sat down on the opposite side. He saw a little boy crawling around. They did not exchange words. She put in some meat and fat into a small pot and hung it over the fire. The stew simmered.

With a stick, she took the pot down from over the fire and placed it in front of the young man. She took her stick again and lifted the pot. She looked at her son and said, "Let's see if your father can recover since he was so cruel to us." She held the small pot towards the man with the stick. As the man was about to take the stew, she poured it over him. The boiling stew killed him, even though the pot was so small. The man was plunged into the ground and he disappeared into the ground. The man was killed even though he tried to kill the woman three times. If he had told his father, his father would have helped him since his father was a shaman. Together, they would have killed the old woman that wanted to marry the young man.

FEATURE

Important Message for Canada's Permanent Residents

Permanent Resident Card will soon be mandatory.



For information or application kits:

- 1 800 255-4541
TTY / TDD: 1 888 576-8502
www.cic.gc.ca

Save time and money; obtain your Permanent Resident (PR) Card before you travel.

Who needs the new PR Card? Permanent residents (landed immigrants) returning to Canada by airplane, boat, train or bus must have a PR Card.

Canadian citizens do not need a PR Card.

When does the PR Card become mandatory? Permanent residents returning to Canada as of December 31, 2003, by airplane, boat, train or bus, must show their PR Card to carrier personnel when boarding to prove their permanent resident status in Canada.

The PR Card replaces the IMM 1000 Record of Landing form, which will no longer be valid for travel purposes.

If you are a permanent resident returning to Canada without a valid PR Card as of December 31, 2003, you will not be permitted to board an airplane, boat, train or bus en route to Canada. You will be referred to the closest Canadian embassy or consulate to obtain a limited use travel document. This will result in travel delays and extra costs for you.

• **Becoming Canadian.** Many permanent residents who can become Canadian citizens are encouraged to apply for their citizenship.

• How can you get a PR Card? Application kits are available through Citizenship and Immigration Canada's web site (www.cic.gc.ca) or by calling the PR Card Call Centre (1 800 255-4541).

Applications are being processed based on your year of landing. Check the chart to see in which month you should apply, and apply early. For example, if your year of landing was 1998, you should submit your application in May 2003.

If you have missed your application period, please submit your application as soon as possible.

YEAR OF LANDING	WHEN TO SUBMIT YOUR APPLICATION
2000 - 2002	January to April 2003
1996 - 1999	May 2003
1992 - 1995	June 2003
1988 - 1991	July 2003
1980 - 1987	August 2003
1973 - 1979	September 2003
Before 1973	ANYTIME



Public Notice

Canadian Environmental Assessment Act

EASTMAIN-1-A AND RUPERT DIVERSION PROJECT PANEL REVIEW

Deadline for Participant Funding Applications

The Canadian Environmental Assessment Agency has established a Participant Funding Program that will provide up to \$200,000 to help the public take part in the panel review of the Eastmain-1-A and Rupert diversion project. Funding will be available in two phases.

Phase I: Up to \$50,000 will be provided for reviewing the draft directives which will guide the proponents in preparing their impact statement of the project. Applications for funding for first phase activities must be received at the Agency no later than April 11, 2003, in order to be considered.

Phase II: Up to \$150,000 will be available for reviewing the impact statement, along with preparing for and participating in the public hearings. The impact statement will serve as the basis for the panel's review of the project. The deadline for application for the second phase will be announced at a later date.

A funding review committee, independent from the review panel, will consider all applications and recommend allocation of funds to applicants according to the eligibility criteria set out in the Guide to the Participant Funding Program. The Guide also provides further information on who is eligible to apply for funds, and what types of expenses can be considered for reimbursement.

Information on the Program, including the Guide to the Participant Funding Program, the application form and the contribution agreement, as well as information on the panel review process of the project, can be found on the Agency Web site at: www.ceaa-acee.gc.ca.

The Eastmain-1-A and Rupert diversion project is a proposal by Hydro-Québec and its affiliate, the Société d'énergie de la Baie James, which consists in redirecting some of the waters (up to 800m³/s) from the Rupert River watershed into the Eastmain watershed, to build the Eastmain-1-A powerhouse (up to 770 MV) on Eastmain 1 reservoir and to add structures at the Sarcelle site, at the outlet of the Opinaca reservoir. The project calls for the construction of four dams, 51 dikes, two diversion bays flooding an area of 395 km², 12,000 m of diversion channels or tunnel, and two permanent access roads. These facilities are located in northwestern Quebec, east of James Bay.

Additional information on the project is available at: www.hydroquebec.com/sebj .

To submit a completed application form or to obtain further information on the Program, please contact:

Martynn St-Andre
Participant Funding Program
Canadian Environmental Assessment Agency
13th Floor, 200 Sacré-Coeur Blvd.
Hull, QC K1A 0H3
Tel.: (819) 994-4049
Fax: (819) 997-4931
E-mail: martynn.st-andre@ceaa-acee.gc.ca

To obtain further information on the panel review process, please contact:

Jean Crépault
Panel Manager
Canadian Environmental Assessment Agency
Tel.: (819) 953-2989
Fax: (819) 997-4931
E-mail: jean.crepault@ceaa-acee.gc.ca

Arrival of Youth Cheers Waskaganish

Brave young cancer victims arrive in Waskaganish March 5th, 6th 2003

Our people had gathered down by the Rupert River waiting for the arrival of our special guests. From the vantage point of standing on the shoreline we would be able to see them coming from far off across the bay. The day had started to clear up and the sun was shining beautifully. Several people had left before to meet them in case there might be problems: William T. Hester, Jack and Doris Diamond, Raymond Blackned along with myself. Cree guides from Moose Factory, Ontario and from Waskaganish had guided them up to this point on the Misissaci lowland. The trip had been organized by the Tips of the Toes Foundation from the Quebec City region in collaboration with Waskaganish department of tourism and Moose Factory First Nation. They had chosen Waskaganish as their main destination.

Driving from Moose Factory by snowmobile these (10) brave young and determined students, cancer victims from various urban centers saw for the first time the beauty of the land. They were escorted by 3 medical personnel, media persons from CTV, the co-founder Francois Guillot and Annik Dufresne, the main contact person designated for this event.

The excitement could be felt when the riders could be seen off in the distance, like small clouds forming a long line on the bay ice. The sun still shone brightly as the evening colours of the northern sky began changing.

An area had been cordoned off at the Kanio Kashee Lodge for better crowd control. As our soon-to-be friends raced up to this line, everyone was cheering loudly, ringing to an old HBC bell and were welcomed with hearty congratulations. They never expected this number of people that showed up. It's events like this that lifts the community spirit. Down by the bank of the Rupert River all the students hugged one another, were then welcomed by a long procession of people. Later on that evening a feast had been prepared of moose meat stew with dumplings, roasted beaver and Canadian cuisine. Several cakes were baked to mark the occasion, which everyone enjoyed very much. Several of our youth sang some songs. We were later entertained by one of the students 'Celine Dion' impersonation as she crooned about her hopes and dreams.

Our guests/friends being tired from all the day's events chose to go to bed early and people started to go home. It had been a long day and they were happy and content.

The next morning a short tour of Waskaganish by ski-doo was organised. The sun's warmth could be felt as the guests prepared to go back home. As we stood in a circle, words of wisdom were said by elder Jimmy Trapper followed by a prayer to lift their spirits, give them hope and inspiration and to put all their faith in the Creator of Life. Then they rode off saying 'they'd be back'. It was an honour to host this event.

A special documentary covering this trip, will be aired on the week of April 1-9, 2003 on CTV.

By **Chief Robert Weistche**



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linda@beesum-communications.com Or fax 514-278-9914

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The First Nations Governance Act

Loi sur la gouvernance des Premières nations

The House of Commons Standing Committee on Aboriginal Affairs, Northern Development and Natural Resources is holding hearings across Canada to seek the views of First Nations members, leaders and organizations on the proposed First Nations Governance Act.

These hearings have been scheduled for Montréal:

Date: Tuesday, March 25, from 6 p.m. to 9 p.m. and Wednesday, March 26, from 9 a.m. to 4 p.m.
Place: Delta Centre-Ville, Ballroom
777 University Street, Montréal, Quebec
Phone: (514) 879-1370

In a previous public notice, persons and groups interested in appearing before the Committee were invited to submit their request in writing by **January 24, 2003**, to the Committee Clerk. The Clerk is notifying those selected to appear.

Each day's hearings will also allow time for some individuals who have not made formal requests to address the Committee. These individuals should identify themselves at the witness registration desk as early as possible on the day of the hearing.

For more information about locations and schedule, visit www.parl.gc.ca and click on "Committee Business" or call 1 (613) 996-1173.

Le Comité permanent des Affaires autochtones, du développement du Grand Nord et des ressources naturelles de la Chambre des communes tient des consultations partout au Canada pour connaître le point de vue des membres, des dirigeants et des organisations des Premières nations concernant le projet de loi sur la gouvernance des Premières nations. Tous sont invités à participer aux consultations.

Voici l'horaire des séances qui auront lieu à Montréal :

Date : mardi le 25 mars, de 18 h à 21 h et
mercredi le 26 mars, de 9 h à 16 h
Endroit : Delta Centre-Ville, salle de bal
777, rue University, Montréal (Québec)
Tél. : (514) 879-1370

Un avis public avait déjà invité les personnes et les groupes qui souhaitaient comparaître devant le Comité à en faire la demande par écrit à la greffière du Comité au plus tard le **24 janvier 2003**. La greffière est en train d'aviser les personnes qui vont participer aux séances.

À chaque journée où aura lieu une séance, du temps sera réservé afin que les personnes n'ayant pas fait de demande formelle puissent s'adresser au Comité. Ces personnes devront se présenter au bureau d'inscription des témoins le plus tôt possible le jour de la séance.

Pour obtenir plus de renseignements sur les endroits et les dates où auront lieu les séances, visitez le www.parl.gc.ca et cliquez sur « **Travaux des comités** » ou composez le 1 (613) 996-1173.

Canada

Are you a starving artist?

Canada Council for the Arts has money for You!!

For all you struggling artists out there, no matter what form of expression you are engaged in, money is waiting. The Canada Council for the Arts (CCA) was established in 1957 to "foster and promote the study and enjoyment of, and the production of works in, the arts. They offer grants and services to professional and non-professional artists and arts organizations in dance, media arts, music, theatre, visual arts, writing, publishing and performance arts. A priority for them since the late 1980s has been the development of programs that meet the particular need of Aboriginal artists.

For almost a decade now, the First People's Secretariat has been forging relationships between the Aboriginal arts community and the CCA. In 1996, the Council launched its first program targeted to First Peoples in the writing and publishing section. Today, there are seven programs designed specifically for Aboriginal artists and arts organizations. They are:

- ◆ *Support to aboriginal peoples dance organizations and collectives*
- ◆ *Aboriginal media arts program*
- ◆ *Aboriginal peoples music program*
- ◆ *Development support to aboriginal theatre organizations*
- ◆ *Assistance to aboriginal curators for residencies in the visual arts*
- ◆ *Grants to aboriginal writer, storytellers and publishers*
- ◆ *Aboriginal peoples collaborative exchange: national and international travel*

The contest closing dates vary from program to program. Aboriginal artists can apply to any program offered by the CCA for which they are eligible, (not only those under the aboriginal secretariat) for amounts ranging from \$3,000 to \$20,000. Many aboriginal artists have received Canada Council grants over the years. For example, Inuit filmmaker Zacharias Kunuk received help to produce his award winning film *Atanarjut*.

Last week the aboriginal representatives from the Canada Council held a meeting in Montreal with some artists from Quebec to find out how they could better meet the needs of artists from this province. Over the years they have noticed that there have not been many applications coming from this part of the country. They came here to try to determine why and what they could do to help increase the number of applications. One of the major issues put forward by attending artists was the whole process of applying: filling out the application forms and providing the other written work that is required, explanations of the proposed project, budget proposals, sample of work, etc. Many people find it confusing and overwhelming.

The other issue brought up was the whole label of "artist." Many nations do not use such terms to describe what it is they do and are sometimes not recognized within their own community as an artist. Also, what the CCA defines as "art" does not necessarily include what it is that Native people do.

The agents at the CCA have tried to address these concerns in recent years to make the process easier. The aboriginal agents responsible for each program are there to help and answer any questions you may have. There is a 1-800 number as well as e-mail addresses to get in contact with an agent for each program. While they cannot fill out the application for you, they can set you on the right path and guide you through the tricky sections,

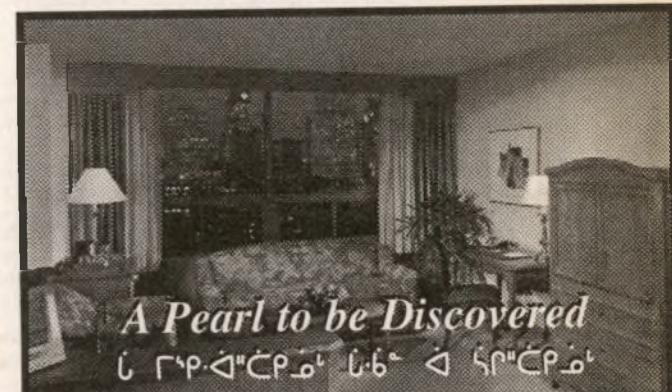
such as finding out what program you should be applying to.

The website is full of useful information and answers some frequently asked questions to help make the application process easier.

All applicants are evaluated by a peer assessment committee, which means that if you are a musician, other musicians will evaluate your submission and so on. The members of the committee are chosen to be representative of official languages, genders, aboriginal peoples, regional and ethnic diversity and genres of expression within the artistic discipline.

On average, in recent years, about one in six eligible applicants received a grant, although the rate varies from competition to competition. Everyone who applies is informed of the decision either way within two to three months after the closing date and can continue to apply every completion. So go ahead, take that chance!

Aboriginal Arts Secretariat – Canada Council for the Arts
350 Albert St. P.O. Box 1047
Ottawa, On K1P 5V8
Tel: 1-800-263-5588 ext 5060 for general info.
Hearing impaired with TTY machine: 613-565-5194
Fax: 613-566-4390
Website: www.canadacouncil.ca
e-mail: info@canadacouncil.ca



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Appels de candidatures

Emplois occasionnels et réguliers

Société de la faune et des parcs

Agente ou agent de conservation de la faune (classification)

Agente ou agent de protection de la faune (titre de l'emploi)

42,126 \$

RÉSERVE N° : 300R-8210005

Le présent appel de candidatures s'adresse tant aux femmes qu'aux hommes. Le gouvernement du Québec est à la recherche de candidates et de candidats en vue de pourvoir à des emplois réguliers et occasionnels d'agente et d'agent de protection de la faune à la Société de la faune et des parcs du Québec, dans les municipalités des villages cris de la région administrative du Nord-du-Québec, à savoir Chisasibi, Eastmain, Mistissini, Nemaska, Waskaganish, Waswanipi, Wemindji et Whapmagoostui, sur le territoire sur lequel se trouve la communauté crie d'Oujé-Bougoumou ainsi que sur le site des chantiers de construction du Projet EM-1 et du projet Eastmain 1-A/Rupert.

Les personnes qui satisferont aux conditions d'admission de la réserve de candidatures pourront participer à la tenue de concours qui pourra comporter, au besoin, des conditions d'admission particulières relatives, par exemple, aux zones géographiques. Seront à dater notamment onze emplois occasionnels de type saisonnier dans les lieux précités à l'exception de Chisasibi et du site des chantiers de construction du Projet EM-1 et du projet Eastmain 1-A/Rupert.

Attributions : À titre d'agente ou d'agent de la paix, effectuer diverses tâches d'éducation, de prévention et de protection, notamment au sein des municipalités des villages cris et des territoires adjacents pour :

- assurer l'application et le respect des différentes lois et règlements à l'égard de la conservation et de la mise en valeur de la faune et de ses habitats, et en matière de parcs, ainsi que de certaines dispositions réglementaires sous la juridiction d'autres ministères ;
- développer et maintenir des relations avec les principaux partenaires et utilisateurs en ce qui concerne la protection de la faune ;
- encadrer et soutenir les actions des partenaires en protection de la faune.

Conditions de travail : L'échelle de traitement comporte cinq échelons. L'échelle de traitement varie de 42 126 \$ à 47 802 \$ au 1^{er} avril 2003. Le recrutement s'effectue à l'échelon 1, et l'avancement d'échelon est accordé sur rendement satisfaisant après une année de service. Une allocation d'isolement s'ajoute au traitement et varie selon les localités précédemment identifiées et la situation familiale des employées et employés. Cette allocation est versée au prorata du temps travaillé et varie de 4 869 \$ à 16 621 \$ au 1^{er} avril 2003. D'autres conditions de travail existent. Enfin, le salaire est versé selon le temps réellement travaillé ; ainsi, un engagement peut comprendre des périodes travaillées où le salaire est versé et d'autres périodes non-travaillées où il n'y a pas de rémunération. Pour toute précision, consulter la rubrique Information au besoin.

Conditions d'admission :

- avoir sa résidence principale dans un des endroits suivants : dans les municipalités des villages cris de Chisasibi, Eastmain, Mistissini, Nemaska, Waskaganish, Waswanipi, Wemindji, Whapmagoostui, ou sur le territoire où se trouve la communauté crie d'Oujé-Bougoumou. Les étudiantes et les étudiants résidant habituellement chez leurs parents dans une des communautés précitées, mais qui occupent temporairement un logement à l'extérieur de ces communautés durant leurs études, peuvent aussi postuler, mais ont à expliquer leur situation dans leur formulaire d'inscription ;
- être âgé d'au moins 18 ans ;
- posséder la citoyenneté canadienne ou le statut de résident permanent ;
- avoir un permis de conduire de la classe appropriée (actuellement classe 4A - véhicules d'urgence) ; la personne ainsi admise devra fournir, au plus tard le 22 août 2003, le permis exigé. Les modalités d'obtention de ce permis sont disponibles auprès de la Société de l'assurance automobile du Québec (SAAQ) au numéro de téléphone 1 800 361 7620, ou à l'adresse électronique suivante : [www.saaq.gouv.qc.ca]. Dans tous les cas, lors de son inscription à la présente réserve de candidatures, la personne devra compléter le formulaire « Autorisation pour divulgation du dossier de conduite par la SAAQ », notamment accessible à l'adresse électronique suivante : [www.saaq.gouv.qc.ca/formulaires/5981-1.pdf] ;
- à moins d'avoir obtenu un pardon, ne pas avoir été reconnu coupable, en quelque lieu que ce soit, d'un acte ou d'une omission que le Code criminel (Lois révisées du Canada (1985), chapitre C-46) décrit comme une infraction, ni d'une des infractions visées à l'article 183 de ce Code, créées par l'une des lois qui y sont énumérées ; être de bonnes mœurs. Lors de son inscription à la présente réserve de candidatures, toute personne devra produire l'original d'un Certificat de vérification d'antécédents criminels dûment complété par un service de police ;
- subir avec succès l'examen médical suivant les normes prescrites à l'article 3 du règlement numéro 14 découlant de la Loi de police (L.R.Q., c.P-13) ; à cet égard, notamment, l'acuité visuelle ne doit pas être moindre que 6/12 pour le meilleur œil et de 6/30 pour l'autre, sans correction. Dans tous les cas, il doit être possible de corriger la vue à l'aide de lentilles correctrices pour obtenir une acuité visuelle de 6/6 pour un œil et de 6/9 pour l'autre. Les lentilles correctrices doivent être avec monture, faites d'un matériel organique ou minéral à haute résistance aux impacts et traitées par un processus chimique ou thermique. Les champs visuels périphériques doivent être d'au moins 140° de chaque œil examiné séparément et être libres de tout scotome. La personne candidate doit pouvoir percevoir le relief. Toute personne candidate doit être évaluée au moyen des plaques Ishihara ou pseudo-isochromatiques de l'*American Optical*. L'examen médical comprend aussi d'autres éléments.
- avoir une connaissance appropriée de la langue anglaise et de la langue cri. Comme la maîtrise de ces deux langues est nécessaire à l'exercice des fonctions de l'emploi, elle fera l'objet d'une évaluation.

Québec 

RENSEIGNEMENTS IMPORTANTS Il peut exister d'autres conditions permettant l'admission aux concours ou aux réserves de candidatures, telle la compensation de la scolarité par de l'expérience. Lorsque aucune expérience n'est exigée, les personnes en voie de terminer la dernière année de scolarité requise peuvent être admises. Les personnes handicapées et les membres des communautés culturelles peuvent poser leur candidature même s'ils ne résident pas dans la zone géographique mentionnée dans les conditions d'admission. Pour occuper un emploi dans la fonction publique, il faut une connaissance du français appropriée aux fonctions. Les personnes ayant le statut de résident permanent sont admissibles, sauf s'il est mentionné qu'elles doivent avoir le statut de citoyen canadien. L'inscription se fait avec le formulaire Offre de service, disponible dans les bureaux régionaux et le site Internet du Secrétariat du Conseil du Trésor, les directions des ressources humaines des ministères et organismes, les bureaux de Communication-Québec, les centres locaux d'emploi, les carrefours jeunesse-emploi et auprès d'organismes représentant les groupes visés par les mesures d'accès à l'égalité. Pour être acceptées, les candidatures doivent être reçues à l'adresse mentionnée avant la fin de la période d'inscription.

www.tresor.gouv.qc.ca/emplois

Appels de candidatures

Emplois occasionnels et réguliers

Société de la faune et des parcs

En plus des conditions précédentes, répondre à l'un ou l'autre des deux paragraphes suivants :

- être titulaire d'un certificat d'études secondaires équivalant à une 11^e année ou à une 5^e année du secondaire reconnu par l'autorité compétente avec une spécialisation d'agent de conservation de la faune ou en protection et exploitation de territoires fauniques ou d'une attestation d'études pertinentes dont l'équivalence est reconnue par l'autorité compétente ; est également admis la personne candidate qui a un nombre d'années de scolarité inférieur à celui exigé au présent alinéa, à la condition qu'elle compense chaque année de scolarité manquante par deux années d'expérience pertinente, OU,
- être titulaire d'un certificat d'études secondaires équivalant à une 11^e année ou à une 5^e année du secondaire, reconnu par l'autorité compétente ou d'une attestation d'études dont l'équivalence est reconnue par l'autorité compétente, ou appartenir à une classe d'emploi de la fonction publique dont les conditions d'admission quant à la scolarité sont comparables ; la personne candidate qui a un nombre d'années de scolarité inférieur à celui exigé au présent alinéa peut compenser chaque année de scolarité manquante par deux années d'expérience de travail. De plus, avoir une année d'expérience pertinente ayant permis d'acquérir des connaissances des diverses espèces fauniques du Québec et leurs habitats, de l'environnement, de la forêt, des techniques de chasse, de pêche et de piégeage et de la réglementation afférante.

Étapes subséquentes :

- Les candidates et les candidats auront à passer un test d'aptitudes physiques qui constituera une évaluation éliminatoire.
- La connaissance de la langue anglaise est nécessaire pour l'exercice des fonctions de l'emploi ; conséquemment, elle fera l'objet d'une évaluation éliminatoire.
- La connaissance de la langue cri est aussi nécessaire pour l'exercice des fonctions de l'emploi ; conséquemment, elle fera aussi l'objet d'une évaluation éliminatoire.
- La candidate ou le candidat devra pouvoir démontrer, après six mois de son entrée en fonction, une connaissance du français appropriée à l'exercice de ses responsabilités ; à cet effet, elle ou il pourra avoir à participer à des activités de formation.
- La candidate ou le candidat retenu devra pouvoir terminer avec succès un programme de formation et un stage-terrain rémunéré.

Note : Veuillez noter qu'il peut exister d'autres conditions permettant l'admission à la présente réserve de candidatures. Ainsi, les personnes handicapées et les membres des communautés culturelles peuvent poser leur candidature même s'ils ne résident pas dans l'une ou l'autre des zones géographiques énoncées ci-dessus. Aussi, l'expérience, rémunérée ou non, acquise en dehors du marché du travail, est reconnue à la condition qu'elle soit pertinente et qu'elle ne soit pas concomitante à une expérience pertinente acquise sur le marché du travail. D'autres conditions concernent les personnes autochtones. Des renseignements supplémentaires pertinents à la présente réserve de candidatures sont offerts par la personne désignée à la rubrique Information.

Période d'inscription : Du 24 mars au 25 avril 2003

Inscription : Pour s'inscrire à cette réserve de candidatures, utiliser le formulaire Offre de service disponible dans les centres locaux d'emploi (CLE), dans les carrefours jeunesse-emploi, dans les bureaux régionaux de Communication-Québec et ceux du Secrétariat du Conseil du trésor, auprès des bureaux de l'administration régionale cri, ainsi que dans le site Internet du Secrétariat du Conseil du trésor [www.tresor.gouv.qc.ca/ressources/formulaire.htm].

Les candidates et les candidats doivent produire un dossier complet ; un dossier complet comprend :

- > le formulaire Offre de service dûment rempli avec l'inscription du numéro de la réserve de candidatures à la rubrique Numéro de la réserve ;
 - sa signature aux endroits prévus ;
 - son numéro d'assurance sociale (N.A.S.) ;
 - le cas échéant, une copie du diplôme exigé, ou du dernier relevé de notes, ou de l'attestation d'équivalence pour les diplômes obtenus à l'extérieur du Québec ;
 - les mois de début et de fin de chacun des emplois occupés, et le nombre d'heures travaillées par semaine si l'emploi est à temps partiel ;
- > une photocopie du permis de conduire ; aussi, compléter et joindre le formulaire « Autorisation pour divulgation du dossier de conduite par la SAAQ », notamment accessible à l'adresse [www.saaq.gouv.qc.ca/formulaires/5981-1.pdf] ;
- > produire l'original d'un Certificat de vérification d'antécédents criminels dûment complété par un service de police.

Le formulaire doit être reçu avant la fin de la période d'inscription à l'adresse suivante :

Société de la faune et des parcs du Québec

951, boulevard Hamel

Chibougamau (Québec) G8P 2Z3

Télécopieur : (418) 748-3338

Information : M. Martin Coulombe, (418) 644-8844, poste 246
Courriel : martin.coulombe@menv.gouv.qc.ca

Québec 

RENSEIGNEMENTS IMPORTANTS Il peut exister d'autres conditions permettant l'admission aux concours ou aux réserves de candidatures, telle la compensation de la scolarité par de l'expérience. Lorsque aucune expérience n'est exigée, les personnes en voie de terminer la dernière année de scolarité requise peuvent être admises. Les personnes handicapées et les membres des communautés culturelles peuvent poser leur candidature même s'ils ne résident pas dans la zone géographique mentionnée dans les conditions d'admission. Pour occuper un emploi dans la fonction publique, il faut une connaissance du français appropriée aux fonctions. Les personnes ayant le statut de résident permanent sont admissibles, sauf s'il est mentionné qu'elles doivent avoir le statut de citoyen canadien. L'inscription se fait avec le formulaire Offre de service, disponible dans les bureaux régionaux et le site Internet du Secrétariat du Conseil du trésor, les directions des ressources humaines des ministères et organismes, les bureaux de Communication-Québec, les centres locaux d'emploi, les carrefours jeunesse-emploi et auprès d'organismes représentant les groupes visés par les mesures d'accès à l'égalité. Pour être acceptées, les candidatures doivent être reçues à l'adresse mentionnée avant la fin de la période d'inscription.

www.tresor.gouv.qc.ca/emplois

Invitations for Application

Casual and Regular Employment

Société de la faune et des parcs

Wildlife conservation officer (classification)

Wildlife protection officer (occupation title)

\$ 42,126

RESERVE N° : 300R-8210005

These jobs opportunities equally concern women and men. The Québec government is currently seeking candidates in order to fill regular and occasional employment positions as wildlife conservation officers for the Société de la faune et des parcs du Québec, in the municipalities of the Cree villages of the administrative region of Nord-du-Québec, that is, Chisasibi, Eastmain, Mistissini, Nemaska, Waskaganish, Waswanipi, Wemindji and Whapmagoostui, throughout the territory in which the Cree community of Oujé-Bougoumou is located, and also on the construction sites of the EM 1 Project and of the Eastmain 1-A/Rupert Project.

The people who will satisfy the candidatures reserve's admission requirements could be considerate to take part in recruitment competition including, if needed, particular admission requirements relating, by example, to the geographical areas. There will be to fill notably eleven occasional positions of seasonal type in the above mentioned places, excepted Chisasibi and the construction sites of the EM 1 Project and of the Eastmain 1-A/Rupert Project.

Duties : As a peace officer, the incumbent will perform certain duties with respect to education, prevention and protection, in particular in the municipalities of the Cree villages and their adjacent territories, in order to:

- ensure the application and respect of different laws and regulations regarding the conservation and development of wildlife and its habitats, parks and certain regulatory provisions under the jurisdiction of other departments;
- develop and maintain relations with principal partners and users with regard to wildlife protection;
- supervise and support the actions of partners regarding wildlife protection.

Working conditions : The salary scale include five levels. The salary scale vary from \$42,126 to \$47,802 at April 1st, 2003. The level number one is allowed at the recruitment. The progression to the subsequent scales is done on satisfactory output after one year of service. A distance allowance is added to the salary according to the localities previously identified and the marital status of the employees and employees. This allowance is proportionally paid according to worked time from \$4,869 to \$16,621. at April 1st, 2003. Also, the salary is only paid for the really worked time. So, an engagement can include worked periods where renumeration is paid, and non-worked period without remuneration. Other working conditions exists; if needed, or for more precisions, consult the " Information " heading.

Eligibility requirements:

- have one's principal place of residence in one of the following places: in the municipalities of the Cree villages of Chisasibi, Eastmain, Mistissini, Nemaska, Waskaganish, Waswanipi, Wemindji, Whapmagoostui, or throughout the territory in which the Cree community of Oujé-Bougoumou is located. The students that usually residing in their parent's home in one of the above mentioned communities, but which temporarily occupy a housing outside these communities only for their studies period can also apply, but have to explain their situation in their inscription.
- be at least 18 years of age;
- have Canadian citizenship or permanent resident status,
- have a driver's license of the appropriate class (currently class 4A - emergency vehicles); candidates who are eligible will have to provide the required licence within the prescribed time limit. Candidates will have to provide, at least August 22, 2003, the required licence. Informations about obtaining this licence are available at the " Société de l'assurance automobile du Québec " (SAAQ) to the telephone number 1 800 361-7620, or at the following electronic address : [www.saaq.gouv.qc.ca]. In all cases, at the time of her inscription to the present candidatures reserve, the person will have to complete and provides the formulary " Autorisation pour divulgation du dossier de conduite par la SAAQ ", notably accessible to the following electronic adress : [www.saaq.gouv.qc.ca/formulaires/5981-1.pdf].
- unless having obtained a pardon, not have been found guilty in any place whatsoever of an act or a failure that the Criminal Code (Revised Statutes of Canada (1985), chapter C-46) describes as an offence, nor of one of the offences specified in section 183 of the Criminal Code, created by one of the laws listed therein; be of good moral standing. At the time of her inscription to the present candidatures reserve, any person will have to produce the original of a " Certificat de vérification d'antécédents criminels " duly completed by a police force service.
- successfully pass the medical examination further to the prescribed standards in section 3 of regulation 14 of the Police Act (L.R.Q., c.P-13); in this respect, notably, vision should not be less than 6/12 for the best eye and of 6/30 for the other, without correction. In all the cases, it must be possible to correct the sight using correct lenses to obtain a vision of 6/6 for an eye and 6/9 for the other. The correct lenses must with mounting, be made of an organic or mineral material high-strength to the impacts and be treated by a chemical or thermal process. The peripheral visual fields must be of at least 140° of each eye examined separately and to be free of all scotome. The candidate must be able to perceive the relief. Any candidate must be evaluated by means of the Ishihara plates or pseudo-isochromatique of American Optical. The medical examination includes/understands also other elements.

Québec 

IMPORTANT INFORMATION There may be other eligibility conditions for a competition or a candidate inventory, such as experience that compensates for educational qualifications. When experience is not mandatory, persons completing their last year of required schooling may be eligible. Persons with a disability and members of cultural communities may apply even if they do not live in the geographic area mentioned in the eligibility conditions. Employment in the public service requires a knowledge of the French language that is appropriate to the duties. Persons with permanent resident status are eligible, unless Canadian citizenship is required. Applications are submitted by means of the Offre de service form, which is available at the regional offices and the Internet site of the Secrétariat du Conseil du trésor, the human resources branches of the departments and agencies, the offices of Communication-Québec, the local employment centres, the carrefours jeunesse-emploi and the agencies representing affirmative action groups. Only applications received at the indicated address during the prescribed filing period shall be considered.

www.tresor.gouv.qc.ca/emplois

Invitations for Application

Casual and Regular Employment

Société de la faune et des parcs

- appropriate skills in English and Cree are required. Given that proficiency in these two languages is necessary for performing the duties of the position, it will be subject to an evaluation.

In addition to the preceding conditions, to satisfy at one of the two following paragraphs :

- have a high school diploma equivalent to 11th Grade or Secondary V recognized by the appropriate authority with a specialization in wildlife conservation, or in protection and development of wildlife habitats, or a certificate of relevant studies whose equivalence is recognized by the proper authority; the candidate is also allowed who has a number of years of schooling lower than that required with the present subparagraph, in the condition that it compensates for each year of missing schooling by 2 years of pertinent experience, OR,
- have a high school diploma equivalent to 11th Grade or Secondary V recognized by the appropriate authority, or a certificate of relevant studies whose equivalence is recognized by the proper authority or to belong to a class of use of the public office whose admission requirements as for the schooling are comparable; the candidate who has a number of years of schooling lower than that required with the present subparagraph can compensate for each year of missing schooling by 2 years of experiment of work. Moreover, to have 1 year of relevant experiment having allowed to acquire knowledge of the various faunal species of Quebec and their habitats, environment, forest, techniques of hunting, fishing and of trapping and related regulation.

Subsequent steps :

- There will be a eliminatory physical aptitudes test.
- Knowledge of english is necessary for carrying out the duties of the position; therefore, these skills will be subject to an eliminatory evaluation.
- Knowledge of cree is also necessary for carrying out the duties of the position; therefore, these skills will also be subject to an eliminatory evaluation.
- The candidate will have to be able to demonstrate, after six months of his entry in function, a knowledge of french in relation to his duties; for this purpose, the candidate will have to collaborate in taking part in formation activities.
- The selected candidate will have to be able to successfully complete the remunerated formation program and field-training period.

Note : Please note that other conditions may apply to the present candidatures reserve. Thus, handicapped persons and members of cultural communities may apply regardless of whether they are resident in one of the geographic areas specified above. Also, paid or unpaid experience that is acquired outside of labour market is recognized provided that it is pertinent and not concomitant to pertinent experience acquired in the labour market. Other conditions concern native people. Additional information about the present candidatures reserve can be offered by the person designated at the heading "Information".

Application period : March 24 to April 25, 2003

Applications : To apply for this candidature reserve, you must complete a copy of the "Offre de service" form available at the "centres locaux d'emploi (CLE)", the "carrefours jeunesse-emploi", the regional offices of "Communication-Québec", and of the "Secrétariat du Conseil du trésor", the offices of the Cree Regional Authority, as well as the Web site of the "Secrétariat du Conseil du trésor": [www.tresor.gouv.qc.ca/ressources/formulaire/htm].

Candidates have to produce complete applications; a duly-completed "Offre de service" form includes:

- the duly-completed "Offre de service" form, including the reserve's number indicated in the appropriate space;
- your signature in the spaces provided;
- your social insurance number (SIN);
- where applicable, a copy of the required diploma, most recent transcripts or proof of equivalence for diplomas obtained outside Québec;
- the beginning and end months for each position held, and the number of hours worked per week in the case of part-time employment;
- a photocopy of your driver's license. Also, complete and provide the formulary "Autorisation pour divulgation du dossier de conduite par la SAAQ", notably accessible to the following electronic address : [www.saaq.gouv.qc.ca/formulaires/5981-1.pdf].
- the original of a "Certificat de vérification d'antécédents criminels" duty completed by a police force service.

The application must be received at the following address no later than the end of the application period:

Société de la faune et des parcs du Québec
951, boulevard Hamel
Chibougamau (Québec) G8P 2Z3
Télécopieur : (418) 748-3338

Information : Martin Coulombe: (418) 644-8844, extension 246
E-mail: martin.coulombe@menv.gouv.qc.ca

Québec



IMPORTANT INFORMATION There may be other eligibility conditions for a competition or a candidate inventory, such as experience that compensates for educational qualifications. When experience is not mandatory, persons completing their last year of required schooling may be eligible. Persons with a disability and members of cultural communities may apply even if they do not live in the geographic area mentioned in the eligibility conditions. Employment in the public service requires a knowledge of the French language that is appropriate to the duties. Persons with permanent resident status are eligible, unless Canadian citizenship is required. Applications are submitted by means of the Offre de service form, which is available at the regional offices and the Internet site of the Secrétariat du Conseil du trésor, the human resources branches of the departments and agencies, the offices of Communication-Québec, the local employment centres, the carrefours jeunesse-emploi and the agencies representing affirmative action groups. Only applications received at the indicated address during the prescribed filing period shall be considered.

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Canada

Gathering Nokoom's snow

Xavier Kataquapit

It is 1988 in my home community of Attawapiskat on a bright beautiful winter morning. The sun is high in the sky and warms the cold weather to a more bearable minus 20. Nokoom, my grandmother Louise, has called my mom asking for help to fetch snow for her drinking water. Nokoom is the Cree word for grandmother. She calls on me and my brothers on a regular basis to complete this chore. I volunteer to go and put on my heavy winter clothes for the walk across town to Nokoom's.

When I arrive, I notice she already has a small snowmobile toboggan attached to her Yamaha Bravo snowmobile. She has not started the snowmobile and has been waiting for me to arrive. When I go inside to let her know I have arrived I find her anxious to leave and she is already bundled in a warm parka, snow pants and winter boots. Nokoom also wears a heavy black scarf over her head which is commonly worn by many of the older women in the community. This is a traditional practice that was popular with Cree women long ago when most people lived on the land. Nokoom is in her late sixties and is still active and wanting to go out on the land where she was born and raised. She guides me to her shed where she keeps an old wooden snow shovel that was carved into shape by my late grandfather Xavier Paulmartin. She also gathers some old Canada Post mail-bags that have been discarded but come in handy for carrying snow. They have been repaired and the bags have several patches covering up old holes.

After this preparation I begin the task of starting a cold snowmachine. I am 12 years old and Nokoom trusts my skills at driving her little Yamaha. However, I am a thin young boy without much strength so I take some time in starting the small-engined Yamaha. She helps in the process by holding the throttle and controlling the choke valve as I pull the start chord as hard as I can. After several false starts, the snowmachine under the control of Nokoom comes to life in a cloud of blue, two-stroke exhaust. Immediately she motions for me to take the throttle and keep it running. After a few minutes she directs me to run the machine and drive around the house to warm up the engine. When we are ready, she climbs aboard the snowmachine behind me and we head into the woods north of the community pulling our toboggan behind us.

I drive slowly and with great care so as not to surprise or upset Nokoom. She is the leader of this journey and taps me on the shoulder or raises her voice over the noise of the engine to guide me here and there on our way to the lake where we will gather our snow. We ride on an old trail which is packed well by snowmobile traffic, past the west end of the airport runway to a small lake a short distance away. Nokoom directs me to the north shore and tells me to stop on the hard packed snow created by the recent traffic of many snowmobiles.

We begin our work of gathering snow. She handles the wooden snow shovel and clears the top layer of snow carefully. I stand beside her holding the mailbag open as she pours pure white crystalline snow into the sack. She takes her time and gathers the snow carefully. Everyone once in a while she stops to clear

tiny specks of foreign material from the pure, white snow. She enjoys being out in the open air, on the land and under the bright sun and blue sky. This is a task she has done most of her life and is a familiar chore that she enjoys.

We fill two bags of snow and when we are done, I have the job of lifting the heavy bags. I stumble and stagger under the weight and after much effort, heave the sacks of snow into the sled. We repeat the team effort of starting the snow machine and this time the engine comes to life a little easier. I drive us home slowly and with care, through the narrow forest trail leading into town.

When we arrive at her home we spend more time bringing the snow indoors to fill her fresh water barrel. After all our work, she prepares a pot of tea and brings out some cookies to eat before I leave to go home. The house is warm and I sit at the table with Nokoom drinking tea. She is thankful for the help and I feel good at being able to spend time with her. Nothing was more important today than getting Nokoom's snow.

Journée internationale pour l'élimination de la discrimination raciale

21 mars 2003

La Journée internationale pour l'élimination de la discrimination raciale est un moment propice pour réfléchir ensemble aux moyens de combattre la discrimination sous toutes ses formes.

Sensible à l'importance d'établir une société démocratique juste et ouverte à la diversité, le gouvernement du Québec œuvre depuis plusieurs années déjà à combattre le racisme et la discrimination. La Charte des droits et libertés de la personne du Québec et la Loi sur l'accès à l'égalité en emploi en sont des exemples éloquents, tout comme les nombreuses initiatives de nos partenaires visant à promouvoir l'égalité entre les Québécoises et les Québécois de toutes origines.



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CLASSIFIEDS

100 – BIRTHS

Congratulations going out to Amanda & Merlin on the birth of their baby girl, Roselyn Grace on New Year's Day! Wishing you all the best of wishes! Way to go, auntie Amanda! With love, Simon & Dakotah (Wemindji) P.S: Happy 1st Valentine's Day to our littlest cousin Roselyn!!

Congratulations to my beautiful niece Marsha Kanatewat on the birth of her little angel Kaylin Jayda H a y l e y Miywayiimaakinskaw Kanatewat, who came into this world on January 31, 2003, at 1:31 am, weighing 5 lbs. 9 oz. I am very proud of you Marsha of how well you did at your delivery. I would also like to thank Judy for being there with grandma Clara, during your delivery. Congratulations to my brother Raymond and sister-in-law Clara, for being grandparents for the very first time. Marsha, take good care of your precious little daughter. May God Bless and Keep You Safe and Take Care of both of you. We, your aunties will always be here if you ever need anything or anyone to talk to. With all my love to both of you, your auntie/grandma Charlotte.

101 – BIRTHDAYS

Wishing a very happy 19th Birthday to a very special person, our uncle/brother, David, on February 16. We

hope you're having fun and studying hard down in Hull. We want you to know that we are all very proud of you and we all miss you very much! Thinking of you, from Simon & Dakotah, and Isabelle.

I Would like to say a happy belated birthday to my brother matthew matoush from Mistissini. His birthday was on March 12,2003.and you know that your kids miss you alot even though you don't see them you will see them soon, aight... keep strong aight brother... and i miss you too. Once again "HAPPY BELATED BIRTHDAY" and many more to come.... From: ur sister and ur brother-in-law in Wemindji. Sheila Matoush Shashaweskum & Elijah Shashaweskum

I would like to say a Happy Belated Birthday to these three people: Larissa Matoush Ottereyes on march 5th, 2003 from waswanipi. And to my mom Elizabeth Matoush on March 6th, 2003 from mistissini. And to my brother Donald Matoush on March 7th, 2003 from mistissini,well guys i'm so sorry that I couldn't be there on your birthday,even though I said that i would come down on your birthdays, maybe next year for sure I'm going to be there on your b-day aight, At least I remembered your birthday aight Larissa, mom and donald. Once again

"HAPPY BELATED BIRTHDAY" And many more to come....xoxoxoxo From love always: Sheila Matoush Shashaweskum & Elijah Shashaweskum (Wemindji)

300 – PERSONALS

Just saying hello and how are you to our cousins Desmond and Charlotte, and auntie Jasmine in Chisasibi. We both miss all



Gilles Coté
Sales Representative

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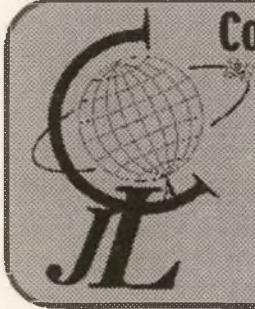




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CLASSIFIEDS

of you, and we can't wait to finally meet our little cousin Charlotte! Happy Valentine's Day!! From Simon & Dakotah (Wemindji)

My sweet love, Angel of mine.. My friend. I will never forget those precious moments that we had spent together, and all of the beautiful times that we had with one another. These are Memories that I will cherish of you for the rest of my life, and forever. Memories that I will treasure within my heart and soul. Memories that will never fade.. I just want for you to know that I will always love you babe. You will never leave this very heart of

mine. Never to be forgotten, for I will always keep a sweet and special memory here with me, to make my life shine, you will always remain close to my heart and never shall we be apart. May God be with you and keep you, my darling. My sweet love, Angel of mine... My friend.

400 - EVENTS

WASWANIPPI MEMBERS:

Former students of Mohawk Residential School. Gathering in Brantford, Ontario June 27, 28, 29, 30th, 2003. For information on transportation, accommodation please call Johnny at 819-753-2894 or email at: r1950b@netrover.com

MEET DR. MONKMAN*



Health Canada Santé Canada

Lisa Monkman is a third year student at the University of Manitoba's Faculty of Medicine and will receive her medical doctor designation in 2004*. She plans to work in the Aboriginal community, advocating for better health care and encouraging the healthy growth and development of Aboriginal children.

The National Aboriginal Achievement Foundation, Health Canada and a growing number of enlightened corporate partners are working together to assist Lisa and other students like her, who are pursuing rewarding careers in the health sciences.

Financial assistance is available for studies that start in September 2003.

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The National Aboriginal Achievement Foundation

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telephone: 416-926-0775 fax: 416-926-7554 website: www.naaf.ca email: naaf@istar.ca

THE DEADLINE IS MAY 1

» LOGO CONTEST «

The Cree Nation Youth Council is presently seeking for a logo for their upcoming SAAH-WIIN-HEN (South-Wind) Gathering, which is scheduled to take place this summer and the purpose of the gathering is to assemble everyone that works directly and indirectly with youth.

- Criteria:**
- Three colors maximum
 - Open to all youth (13 to 29 years old)
 - The artwork must reflect on the theme

Prize money: \$600.00

Deadline: March 31st 2003

Summary of SAAH-WIIN-HEN (South-Wind) Gathering:

Since times past we have witnessed the shifting winds change as they come and go, but none like the first breeze of the south wind at the birth of spring. It is a representation of peace, warmth, renewal and assurance.

It is also a symbolization of the spring geese and their united flight with the south-wind to their destiny of giving and nourishing new life, continuously soaring without ever looking back.

So let us begin to lead change into our future.

This we owe to our Nation...

Theme: Guiding and renewing our nation into a greater future...

All contestants must submit their artwork to:

CREE NATION YOUTH COUNCIL

Cree Nation Building

2 Lakeshore Road

Nemaska, QC. JOY 3B0

Tel: 819-673-2600 Fax: 819-673-2606

E-mail: cra_youth@hotmail.com



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Québec ■■■

YEAR ONE OF THE PAIX DES BRAVES



**MICHEL LÉTOURNEAU AND DR. TED MOSES,
CO-CHAIRMEN OF THE DÉFI DES BRAVES**

« February 7, 2003, marked the first anniversary of the historic nation-to-nation agreement signed between the Québec Government and the Grand Council of the Crees. Year one after the signing, we are all working on the « Défi des Braves », a call to partnership and cooperation. Québec and Crees are pleased to be associated with meeting this common challenge by holding an event « Dimensions and perspectives of the Paix des Braves for Nord-du-Québec region » at La Porte du Nord High School, 265, rue Lanctôt, in Chibougamau, on Saturday, March 29th. The event will make it possible for the population of the region to become better acquainted with the agreement and will encourage the development of business ties between the two nations ».



For additional information, please call 1-877-748-DÉFI or
send e-mail at defidesbraves@sdbj.gouv.qc.ca